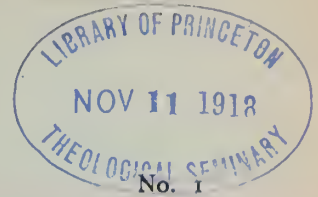


A Religion of Freedom and Earnestness

VOL. XXI



The American McAll Record

February, 1903

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THE AMERICAN McALL RECORD

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The AMERICAN McALL RECORD

VOLUME XX1

FEBRUARY, 1903

NUMBER 1

Did our readers observe a note printed in red ink on the inside page of the cover of the RECORD for December? We fear that some of them overlooked it, since a number of Auxiliaries have sent with their orders for this year's RECORD checks at the price formerly prevailing. Since the change in form and improvement in appearance of the RECORD two or three years ago, the little magazine has been sold at less than the cost of making it. The Board is convinced that the Auxiliaries have now progressed beyond the need of such assistance, and the price has therefore been raised to cover the actual expense of getting out the magazine. All our members will surely approve of this course. That there may be no oversight this time, we reproduce here the notice which appeared on the cover of the December number:

As the McAll Record, at the present rate of subscription is published at a loss, the price, after the December issue, will be

20 cents a year to individual addresses

15 " " in bulk

25 " " including Annual Report

The craze for picture post-cards has not, perhaps, reached with us the point it has in France, where the surprised American may frequently see a large crowd gathered around a street vender with a push-cart, whose only wares are the remarkably popular post-card. Yet we have many interested collectors here, and the McAll Bureau in Paris has supplied a very pretty set for the use of McAll workers and friends. The post-cards cost three cents apiece, and can be obtained from Dr. Rossiter, 759 St. Nicholas Avenue, New York.

Mrs. McAll has given up her English home, and has made her permanent abode in Auteuil, Paris, near the house where she long lived with her husband. The flight of years has not diminished her energy. She attends many meetings and plays the organ or harmonium in several of the halls.

Our friends of the Huguenot Society have had the pleasure of welcoming an envoy from the Franco-American Committee. Pastor Daniel Courtois, of the picturesque town of Laon, is a man of literary and poetic gifts, well known in the Church of France. He was, if we mistake not, a classmate of Professor Bracq. M. Courtois sailed from Havre, January 5th. We urge our friends to embrace every opportunity to hear M. Courtois speak.

Our work has suffered heavily of late in the loss of two of its most honored and efficient friends. Too late for notice in the December RECORD, came the intelligence of the death of our Vice-President for Delaware, Mrs. H. A. Du Pont, which occurred on September 20th. Mrs. Du Pont has always given herself generously to the work, and she will be greatly missed. Our next issue will contain a tribute to her memory. The Scranton Auxiliary has more recently been deeply bereaved by the death of the beloved President, Mrs. J. A. Price, who has been at the head of the work since it was founded, twelve years ago. In another part of this number will be found further particulars of Mrs. Price's death.

With sorrowful sympathy we learn of the death of Mme Guendon, our faithful missionary in Corsica, at the early age of twenty-six. Mme Guendon was a granddaughter of Dr. Louis Segond, whose wonderful translation of the Bible into French is read with delight by many Americans. Some account of the remarkable work of grace now going on in that island will be found on another page, with a few particulars of Mme Guendon's death. The Corsican work has always been particularly severe, as readers of the RECORD in past years will remember. M. and Mme Mabboux were nearly exhausted by their labors there, and after them M. and Mme Rombeau found their health suffering. M. Guendon is bearing up bravely under this

heavy blow, being encouraged by the tokens of the presence of God with him in his work.

It is pleasant to know that our halls are being used by sister religious bodies for their conventions. Not long ago the Seine group of Free Churches—about four-fifths of the entire body—held their annual convention in our Grenelle Hall, which, indeed, is a church affiliated with this group. The General Assembly of the Home Missionary Societies was held in our Salle Rivoli-New York, more than three hundred delegates being present.

In the Javel quarter of Paris, where the mission hall, which is itself a mission of our Grenelle Station, carries on work among rag-pickers and others of the very poorest classes, our workers are known by the name, *Tout est bien* ("All's well!"), because these words are a sort of refrain of one of the favorite hymns. The work in this hall is most encouraging.

Le Bon Messager gives an interesting account of a tour which Mr. Greig made among the stations in October and November. At Amiens he found the hall crowded to the door and a second hall urgently needed. At Desvres most happy progress is being made in the temperance work. In Cognac-le-Froid the hall was crowded on Saturday as well as Sunday, the Mayor and several members of the municipal Council attending. At Limoges Mr. Greig formally opened the new hall which, however, had actually been in use for six weeks. The work at St. Yrieix is encouraging. Mr. Greig also visited La Rochelle, Rochefort and Saintes.

The pressure of other matter has made it impossible for us sooner to notice the "coming of age" of the work in St. Etienne, to which Dr. Hastings Burroughs has so generously consecrated his life. It was celebrated with great enthusiasm on the 17th of last March. It was on that day, in 1881, that Dr. Burroughs arrived in St. Etienne, at Dr. McAll's earnest request, to found a mission there. Dr. Burroughs has given himself to the work with all the ardor of his Irish race, and it has been very much blessed.

Pastor Gardiol, who helped in the Mission for a short time in Corsica, has lately died after a rapid illness.

The three biographies of George Müller, D. L. Moody and C. H. Spurgeon are now all translated into French, one of them by Mme Soltau, and the two former have already been the means of strengthening the faith and zeal of not a few. No better gift could be made than a copy of these biographies by those who desire to leave behind them some souvenir when traveling on the Continent.

A new hall was opened in Nice last October. The inaugural meeting was crowded with friends of the work and people drawn by curiosity. The latter, M. and Mme Rombeau will take pains to make its friends as time goes on. The hall is large and light, well placed in the working people's quarter. A few weeks ago the first French Protestant Church that Nice has ever had was consecrated. It is a beautiful old classic building, given to the Protestants of Nice by the Government.

In the Grenelle Hall, which is, in fact, a church with a good little institutional church building, one room is given to a workingmen's club, which meets there every evening in the week. Workingmen's clubs have been a notable feature of Parisian life since the days of the French Revolution, but the word is almost synonymous with socialism, if not with atheism. How happy the contrast in the Grenelle Hall!

Mrs. Soltau, the wife of the Treasurer of the Mission, has for several years arranged a sale, before Christmas, for the benefit of the Mission. The last one was held on the 19th of November, in the Rue Royale Hall, and notwithstanding a very cold and snowy day, the receipts were \$670. A few days later the unsold articles were offered for sale in Salle Rivoli, and brought in \$65. Other contributions bring the sum total to \$800. A few articles were sent from Scotland and England; but most of them came from France, chiefly from our own Mission stations. The Mission people in Marseilles, especially, made generous contributions.

ABOUT THE DEFICIT

Delegates to the Morristown Convention will remember the shock which came with the cable announcement that the deficit of the Paris Board was over \$23,000, and the earnest prayers that followed. It is cheering to learn that this deficit is being reduced with a fair degree of rapidity. Since the closing of the books last year, England has given toward it \$1000; America, \$8851.51; Holland and Switzerland, \$125.50, and France, \$4036.44. The last amount ought to be full of encouragement. Nearly all of it was collected by our workers, and over \$250 came from the poor people in our halls, who have been most zealous in contributing their sous and half francs to help pay the debt of the Mission. At last advices (December 16, 1902) the deficit had been reduced to \$14,000. The Mission has received word of a legacy in England of about \$2500, and of one of \$10,000 in this country, the particulars of which have not been made public.

Before reading the proof of this note the legacy of \$10,000 was received by the Board and forwarded to Paris. Later advices give us reason to believe that the deficit is now extinguished.

McALL MISSION STUDY

The suggestion of a McAll Mission study class, made at the New Jersey State meeting, appears to have awakened interest in a number of minds. The editor of the RECORD has received several requests for material for such study, with inquiries as to methods. It is impossible for her at present to provide material for such a class. Even to make a list of authorities and sources of information would be a work of time not warranted by the desire of two or three Auxiliaries to pursue this study. Yet, if between this time and the annual meeting, a sufficient number of Auxiliaries should decide to form study classes to justify her in so doing, the editor will very gladly devote her summer holiday to the preparation of a syllabus of study, with references to authorities, having it ready for use when the autumn opens. In that case the expense of printing and mailing, which will be small, may be shared by the classes entering upon the study.

History is making very fast in France. The conditions under which our Mission is being carried on are very different from those prevailing thirty years ago, and they are changing more rapidly with every new year. Especially is the present a time of crisis. Should disestablishment occur, an event which cannot be long deferred, and which may take place within a short period, the French churches would, for a time at least, be reduced to great straits, and would find it difficult to support their own missions, or even, in many cases, their own pastors. A new responsibility would then be laid upon us.

More than this; it is quite within the possibilities that the anti-religious faction of the electorate may get the upper hand, and that heavy disabilities may be put upon all religions. It behooves us as cultured Christian women to keep abreast of these movements, that we may judge of them intelligently and intelligently decide the grave questions that may come to us. For this it is not enough to read the papers, nor even the current magazine articles, French or English. It is necessary to know the historic events out of which these movements spring, in order to understand whither they are tending and what is their significance at any given moment.

For these reasons it would be a happy thing if the entire membership of our Auxiliaries should decide to take up, in McAll Mission study classes, for their next winter's reading and club work, the history of religious movements in France. And the editor of the RECORD will gladly do her part to help by preparing such a syllabus as would be needed.

The agent of the Free Churches in France thus speaks of the McAll Mission: The Popular Mission, which perpetuates the memory and work of that modern apostle, Mr. McAll, is more distinct from the churches (than other missions previously described); but it borrows from them many a co-laborer and sends them in return many a recruit. Sometimes it goes even farther: it furnishes our societies an evangelizing hall, and munitions of a good warfare, Scriptures, tracts, hymn books. It has done much to develop the missionary spirit among us, and put us in contact with the multitude, the street, the passer-by.

AMERICANS AT THE BOATS

BY MISS L. COTHEAL SMITH.

Having at different times in Paris had the privilege of seeing much of the McAll work under very auspicious circumstances, the great desire to see the boat work had never yet been gratified. Last July, however, I went to Paris resolved to visit the *Bon Messager* and *Bonne Nouvelle* if it took all summer. The reading of *The Cruise of the Mystery* and *The Silent Highway* had intensified the desire. At last the opportunity came, and our little party of four, including Mlle J., who figures in *The Silent Highway* as the teacher, started for Nogent on the Marne. Two hours by train brought us to our destination and a warm welcome from Mme Huet. A short walk over the meadow by the well-beaten path, and here were the boat and M. Huet. The boat was most attractive with its boxes of flowering plants and creeping vines. At four o'clock we met M. Tricot at the tea-table. He was once a violent anarchist, now an earnest Gospel worker for the Mission. Later we were taken to the quaint little inn, where we were to remain during our stay, first having promised to return at seven o'clock to dine. The simple, well-cooked meal was enjoyed by us all. We learned afterward that meat was a great luxury to our missionaries, and this was the first they had eaten in three weeks.

From the deck, after dinner, we watched the beautiful afterglow of sunset and its reflection in the water. Later the beauty of the picture was enhanced by the rising of the harvest moon. Soon from different directions came the peasant people. It was interesting to watch them crossing the pretty iron bridge—the men in their blue blouses, the women wearing their white caps. The sound of the wooden shoes seemed quite musical in the distance. When we learned that most of these people had worked in the fields since two o'clock in the morning, and that some of them had walked three or four miles to reach the boat, it was impossible to doubt the earnestness of their desire to hear God's word.

At nine o'clock the service was begun with 150 people inside and more than thrice that number outside. Mme Huet stood at the entrance directing each one to a seat and presenting

them a leaflet. Hymns were sung, the organ being played by M. Huet. After prayer and Scripture reading, there was a stirring talk by M. Tricot. The interest was intense. At ten o'clock the meeting was over, many lingering to shake hands and get a word of encouragement.

The next day was Thursday, and we attended the "Sunday School," where we found forty children, Mme Huet leading the services. Our friend, Mlle J., gave them an interesting talk and asked questions. We noticed several very nice looking people come in during the session, with two little girls, who sat with the other children. Later we were asked to tea with these strangers, and learned that when the boat was at Chateau-Thierry they had been very attentive at the services, and were seeing light. They had come by train ten miles, which meant a good deal, for local trains are slow and infrequent. They had perplexities on which they sought instruction. Mlle J. talked with them to such good purpose that they invited her to go to their home for several days. This she did later. In the evening M. Tricot gave another talk to a very large gathering.

That day I had noticed Mme Huet in tears, talking earnestly with Mlle J., and learned that her elder child, a girl eleven years old, has a curvature of the spine that is becoming serious. The little girl was not at home, for with the constant moving of the boat it is impossible for her to attend school. So the mother, by dint of great economy, had sent her to Monneau, a tiny village of less than two hundred people, all Protestants, where there is a Government school. The principal and wife, friends of Mme Huet, had taken the child to board for a very moderate sum.

Finding Mme H. very tired and worn, but uncomplaining, the thought came to us that a little outing would make her better. A wagonette was secured, and we all went off, ostensibly to see the old town of Chateau-Thierry, but really bound for Monneau, two miles farther. When we reached the house the little girl spied her mother, and came rushing out with great joy. She had bright eyes, but a pale face, and her crooked figure told the story. Ever since they have lived on the boat the two little girls have slept in a trundle bed kept by day under that of their parents. The elder, having outgrown it,

has been obliged to lie in a crooked position, and this is the principal cause of the trouble.

Here was an opportunity. Mme Huet knew that by a certain apparatus the spine could be made straight. But it would take two years and cost \$200. I told her that on my return home I would make an effort and see what could be done toward helping the child. Through the generosity of some friends, I was able before Christmas to send a fair amount to begin the work. We can imagine what the Christmas meant to that dear mother.

On Saturday we left Nogent, delighted that we had been able to see so much of the work, and happy in the conviction that it had done us all good to be there.

Ten days after our return to Paris, we heard that the *Bonne Nouvelle* was at Nemours. So a party of four, with Mr. Greig as our leader, were off again. Nemours is a very ancient city, prettily situated on the Loing. After leaving the train, a walk of over a mile along the beautifully shaded bank of the river brought us to the *Bonne Nouvelle*. The boat is larger and more attractive in some ways than the *Bon Messager*, and is more comfortably arranged for the workers living on board; but my heart turns to the old boat, with all its past history. Here we found our friend, M. Tricot, again, and with him his family, taking charge in the absence of M. and Mme Dautry. Again we partook of dinner with an earnest band of workers, who are doing so much for the Master. The meeting, led by M. Tricot, was not so large as those on the Marne; there were about sixty people inside. There was a difficulty between the Government and the clericals, and it formed a pretext for the latter to object to the boat being allowed to remain there. Messrs. Greig and Tricot spent much time in private consultation and prayer, and the meeting went on quietly inside; but a crowd of more than two hundred gathered outside, and were disposed to be noisy. They were kept down, however, by the police. After the meeting two aged women pressed forward to buy Bibles, saying they had always been anxious to read for themselves. On our way back to the inn for the night, three young women stopped us, and one, with her Bible, asked one of the workers to explain a passage to

her. Under the electric light he took the book and earnestly helped her. Later he joined us, telling us that these were young women who sew all day, but seize every opportunity to attend the meetings. The next morning we left for Paris. Soon after we were made happy by learning that the Mayor of Nemours took back his order; the boat was allowed to remain, and very good work was accomplished.

Newark, N. J.

RETRENCHMENT

The reductions in the Mission work, to which our Paris Board were compelled to resort last year, by reason of the deficit, have not all turned out so badly as might have been feared. When the hall at Ménilmontant, Paris, was closed, Pastor Appia transferred his church work to a small hall taken by his church near by, so that our people may share its benefits, as many of them do. The hall at Montreuil-sous-bois was taken over by the Church at Vincennes, that at Puteaux by Pastor Jean Meyer, who had worked there from the first. The hall at Javel was given up, but another was taken by M. Lenoir, the pastor of our Grenelle Church, he having found the funds amongst his friends, and the Grenelle Church helping largely with personal service. The work at the rue Monge is now entirely in the hands of Pastor Couve.

In the provinces, we were obliged to discontinue help given to the work at Bordeaux, at Béziers and Angers, while the work at Cognac was taken over by the Church there and also that at Saintes, the Mission being responsible for a small sum as rent. M. Arbousseau has left for a position abroad under the Government. Modifications were made in several other stations, as well as reductions in the general expenditure. All this was done with great sorrow, but it was the only right course to pursue. The Board hope now to be able to go on, with prudence and with faith, and that the income will be so maintained and increased that they may be able to respond in some measure to the many appeals that are constantly coming from all parts.

FOUR DAYS ON LA BONNE NOUVELLE

BY CH. MOREL.

After Nemours the boat went on to Souppes. My first impression on leaving the train was somewhat sad. It was a dark night, rainy and dreary. Not a person in the street, and as I went to look for the boat, I asked, with that admirable logic that is so characteristic of a person in a bad temper, why they had not made the canal pass through the centre of the town, or why they had not built the town on the canal banks? At last, on finding *La Bonne Nouvelle* anchored in a solitary-looking spot, the old Adam in me began to whisper no end of discouraging things. But presently, in the darkness, the people of Souppes began to arrive by bands, and soon the boat was filled, and all along the bank an eager throng installed themselves, and in my heart a small voice made itself heard, "O man of little faith, wherefore didst thou doubt?"

At the children's meeting in the afternoon, M. Dautry had had 182 of all ages, and now there were not less than 300 persons around us. During the four evenings that I was there we could preach the Gospel with the most perfect freedom, without any interruption. There was plenty of curiosity, plenty of interest, many tokens of gratitude and of affection. On the last evening, there were not less than 600 persons outside and inside the boat. I had a great desire to speak from the roof of the boat, for it was a splendid moonlight night, warm and balmy, and the scene was most picturesque, for all along the quay were large blocks of glistening white stones, cut from the quarries for the Church of the Sacred Heart at Paris, and we could easily have seated our congregation on them. But we could not have got the harmonium up there without great difficulty, and if at Nemours they said that the music "disturbed the fish," what would they have said if we had ventured to play our hymns from the roof of the boat?

It was a joy to distribute over 400 Gospels, not to speak of tracts.

The people here are divided between clericals and free-thinkers. The latter are grouped together in large numbers and, strange to say, the women take a large part amongst them.

One-half of the funerals are non-religious. Having left the Catholic Church, weary of its teaching, they seek the truth without realizing what they need. This desire for something sure and real showed itself in the many talks we had. We conversed for over three hours with a most intelligent man, a free-thinker, and were deeply impressed by his sincerity, his honesty, his courtesy, and by the wideness of his views. I am sure that many of these people at Souppes are not far from the Kingdom of God.

Some of the quarrymen asked for a mid-day service to be held for them, as they left by train before the evening meeting.

THE MOVEMENT OF MIND IN FRANCE

BY THE EDITOR.

A remarkable forward movement is now going on in the minds of the French people. It is seen in the Protestant Churches; it is evident, if not so clearly visible, in the Catholic Church; it is notably evident among the free-thinkers, those who will no longer consent to be reckoned as Catholics and who are equally little inclined to become Protestants. Among this latter class it is perhaps most clearly manifested by a widespread desire for ethical improvement. The public are asking for moral instruction in the schools, they are interesting themselves in temperance, in a weekly rest day, and in the suppression of the immoral press; many of them even are asking for a religion that shall "find them" as the religion with which they are acquainted does not. And a constantly increasing number are attending evangelistic meetings, such as are carried on by the Protestant Societies. They attend them, not so much because of any felt spiritual needs, as because what they hear in them tends to progress, to that higher and better life toward which, insensibly and unquestionably, the great body of the French people is moving.

This movement of mind is seen among French Protestants, not only in the part they are taking in the common effort to raise the moral tone of the nation, but in the remarkable spiritual progress which the churches are making. This progress

has been especially rapid since the important congress of both wings of the Reformed Church at Lyons in 1899. At that conference it was agreed that theological differences need not and ought not to divide Protestants in the work of promoting the moral and social uplift of the French people; and this decision, while it has by no means silenced theological controversy, has given a wonderful impulse to all the Protestant Churches, so that the progress of the Kingdom of God is now their first interest. The time is too short to chronicle any notable results, but the rapid progress of the *Solidarité* (settlement) movement, and the unprecedented number of books and pamphlets of a spiritual and practical (as distinguished from theological) character which the past year has produced, are interesting evidences of the alert and joyful character of the best French Protestantism of the present day.

Most significant of all, perhaps, is the movement of mind in the Catholic Church. Not to speak of the fact that "Americanism" has more strongly influenced French Catholics than those of any other European country, not to dwell upon the "priest movement," which is losing nothing of its importance, the witness of the Catholic Congress held in Bourges in 1901 was significant beyond all that has yet taken place. There the clergy spoke out as they have never spoken before; in part because never before have they so realized that this forward impulse which has taken possession of them is in truth not in accord with the spirit of their Church. They dared to recognize that their education unfitted their priests to deal with or to keep abreast of modern science and learning. They dared to perceive that the methods and organizations of the Church need to be modernized to meet present needs; they dared to admit the need of deeper reforms—reforms in the ethical sphere. There were those who dared to recognize the evils of clerical celibacy, and of the relations of the dignitaries of the Church to the inferior clergy. The necessity of a programme of reform was clearly if not openly admitted.

At such a period in the religious history of France it is especially important to support the McAll Mission. All this ferment of mind among the thinking classes necessarily reacts upon the working people. Thousands of them will not enter

a church, but they are ready to come to the McAll halls. Thousands who feel a vague religious unrest would never think of seeking peace within church doors, but they come to the Mission, perhaps for other reasons, and at least learn that the teachings of these halls tends to peace of soul. American Christians ought to be—many of them are—glad to contribute to this work.

OUTSIDE THE FORTIFICATIONS AT ALFORTVILLE

BY E. MABBOUX.

Alfortville is the poorest commune in the department of the Seine. From the point of view of the police, it is the second in the scale as regards morality, St. Denis having the melancholy distinction of being the first, there being more arrests made in these two communes and more convictions obtained, in proportion to the population, than in any other in the department. The police has this year been largely reinforced here, and the hauls made of bad characters are considerable. To my knowledge, there have been no less than six murders here in five months, and it was at Alfortville that the chief of the band of "Brigands of Belleville" was taken up, hiding among a party of like-minded rascals. For the last three years, the *curé* has not ventured to celebrate the midnight mass on Christmas Eve, as the police could not protect the church against the horde of young ruffians who would burst in and commit all sorts of disgraceful deeds in the church. This will show you that, notwithstanding its quiet appearance, its little villas here and there, and the affirmations of certain landlords concerning its rustic peacefulness, Alfortville is not exactly a Garden of Eden. But I rejoice in this, for it is just here that the Gospel is the most needed, and that its victories are the most manifest. But you know full well the character of the place, by past history, for was not M. Alain nearly drowned here? Did not Mr. Savile meet with strange experiences? and cannot Mlle Raimond tell of a Thursday school of a most typical kind?

When, last March, the committee allowed me to take the new hall in the rue Véron, I was greatly delighted, for it was an

answer to many prayers. But I knew full well what difficulties awaited us and what a fight it would entail. For we were settling to work in the centre and in the most frequented part of the town. I had often great fears for our door-keeper, who has had to bear much at his post, and the police feared at one time that I should be receiving a warm reception from certain quarters. On one occasion, a band of young roughs invaded the hall, incited to do so by a so-called socialist, and it was only the arrival of the police that made them clear out. The commissaire of police at Charenton takes us openly under his protection, probably because I knew his brother well at Boulogne-sur-Mer. We had at one time no less than six policemen at the door, and orders were given to the brigade of bicyclists to change their route and to pass before our hall. The result of this has been that we now have an audience altogether attentive and earnest, and it is one of the most interesting that I know of in the Mission, and we can now carry on a deeper work than that of simple surface-ploughing.

On Sunday and Thursday we have a good number of the former attendants at the old hall, but many new comers attend regularly, gathered from all classes.

We have a number of workingmen who have joined the Temperance Society, several persons living on their own private resources and who come from some distance to attend the meetings, a Russian lady, who comes regularly with her five children accompanied by her servant; thus we have truly representative congregations in our hall.

Many of these friends have found their way to us through being invited by the door-keeper, another proof of the utility of this work at the doors, when the halls are situated on a thoroughfare where there are passers-by in the evenings.

We have had many tokens of blessing given to us, especially amongst the poor victims of strong drink. A man and his wife come to us from some distance away, as it means a walk of three-quarters of an hour by bad roads. They were such drunkards that at first they used to leave the meeting in the middle to go and have a drink, and then return and stay to the end! They are now going on very satisfactorily. A young girl, a slave to alcohol, has signed the pledge, and the change

in her is truly remarkable. A workingman, not yet converted, I fear, says that "we have bewitched him," for he has lost all taste for drink. Not long ago, hardly thinking of what he was doing, he was induced to join his comrades and enter a wine-shop, but when he saw the glass of absinthe set before him, he threw it on the floor. I think this is the first time that I ever heard of such a thing. And surely we may hope to see this poor fellow truly saved from all his sins, and a follower of the Savior. Some of our *habitués* hold a little meeting among themselves in a kitchen on Sunday mornings.

Our temperance meetings go on well, and the mothers' meeting also. Our Bible study class is not yet all I could wish it to be, as our friends seem afraid to let their voices be heard, but I trust that this will come soon. The Sunday school numbers some fifty children, and that on Thursday musters ninety. It is often noisy and troubled by bands of boys who come for the purpose of making a disturbance.

GOOD TIDINGS FROM CORSICA

The Remarkable Movement at Aullène

During the last twelve months we have been watching the progress of a work in the village of Aullène, in the southwest of the Island of Corsica, which has caused us great encouragement. While not desiring to speak hastily about such a movement, because more than once bright hopes have been disappointed, we feel that we can now give our readers some details of the work, as a great deal of attention has been drawn to it by the French religious press, not to speak of certain papers of quite another character.

This village, situated in the mountains, far away from the chief towns of Corsica, numbers 1500 souls, very ignorant for the most part, but having a strong element of piety. Not less than six of the young men of Aullène are studying for the priesthood, and it was by meeting with one of them in Ajaccio that M. Guendon first was brought in contact with these people. Weary of the influence of their *curé* and disgusted with much that they saw concerning his life and ways, a large number had refused to attend church or to give the *curé* the usual payment

in kind, of bread, oil and chestnuts, furnished every week by each family as a supplement to the small pittance allowed by the Government. The influence of M. Guendon's teaching spread, and he was invited to go to Aullène and instruct them more perfectly in the Gospel. He was received with the greatest cordiality, the Mayor and several of the more prominent persons joining in the meetings. Not less than 150 to 200 persons came to his meetings, held twice and thrice a week, while from fifty to sixty children attended the school held on Sunday and Thursday. M. Guendon was helped by Monsieur N., a teacher, who had been brought to a knowledge of the Gospel at Marseilles some years ago, and who was delighted to welcome the evangelist to his village.

There is a certain measure of enlightenment in the village, the young people all speaking French, while the elders prefer the patois. There are but few wine-shops, and there is a doctor and a chemist, both very rare to find in a Corsican village. The influence of Mme Guendon among the women and children was very remarkable, and she gave herself to them without reserve, winning all hearts, and her death seems to us to be indeed a calamity, cut off, as we say, prematurely at the age of twenty-six, when there seemed such a promise of useful service before her.

The inhabitants earnestly desire to have a pastor resident among them, who will care for them, and be to them a true shepherd. We hope that this will be arranged without much delay, in connection with our friends of the Société Centrale. M. Chéradame, the agent of that Society at Bastia, is spending six weeks at Aullène, and we trust that before long the good people will have their desire gratified.

There is certainly a work to be carried on here, as many of the young people are seeking to be taught, and have aspirations after something better than what their fathers have been accustomed to hear.

Let us pray for Aullène and for our brother, M. Guendon, in his loneliness and sorrow, that the Lord will graciously give him to see much blessing resulting from the sowing in tears.

Mme Guendon fell asleep at Marseilles, in the Protestant hospital, on the 23d of October. She had been very unwell in

Aullène, and they had left for a time of rest in France, but it was soon evident that she was seriously ill, and typhoid was diagnosed. In a few days she breathed her last, being thus taken early to her eternal rest. "She had done what she could," and she has left a fragrant memory behind her of a life spent in the service of her Lord.

"Not first the glad and then the sorrowful,
But first the sorrowful and then the glad;
Tears for a day—for earth of tears is full,
Then we forget that ever we were sad."

—*Paris Quarterly.*

THE FRENCH PROTESTANT CONGRESS AT ROUBAIX

In 1887, moved by the importance of the subject, especially in view of the rapid growth of socialism as a political issue, the Protestants of France founded the Protestant Association for the Study of Social Questions. To this society belong nearly all the pastors and ministers, of whatever theological tendency, and a large number of the laymen of the Reformed and Free Churches. This society recently held its fifteenth congress in the important manufacturing town Roubaix, which in fact is not a town but a suburb of the city of Lille—though greatly exceeding it in the number of its artisan population. The congress was held in the Protestant "temple" of which the gifted young preacher and writer, Elie Gounelle, is pastor. Much of its attention was given to the subject, "Manifestations of Immorality and the best measures for combating it," social morality being, in fact, the fundamental interest of this body, and its problems continually occupying the best minds. It was decided to strengthen the already strong opposition now being offered to the licentious press—a veritable plague in France—by means of public meetings, petitions and local committees, and to employ a general secretary to superintend the work. A similar campaign will also be inaugurated against intemperance, prostitution and gambling. "No economic betterment is possible," said Pastor Le Comte, "without moral betterment." The practical education of girls was carefully considered. From the discussions we incidentally learn that France is behind us in the protection of children, since little girls of twelve and

thirteen are expected to "earn their livelihood," and no system of education can therefore be adopted which reaches beyond the twelfth year. The remarkable paper of the conference was a discussion of the nature of profit by the well-known economist, Professor Charles Gide, but the largest attendance was naturally at an evening meeting in the City Hall, when ex-Minister Jules Siegfried, the author of the law of 1894 for workingmen's homes, gave a brilliant address on cheap homes for workingmen, a subject of universal interest in a city of artisans.

The most significant event of this congress, however, was a preliminary or introductory session of the congress held in the conference hall of *La Solidarité*, which is the first settlement ever opened in France.* The significant and important feature of this meeting is that it was very largely attended by artisans who came to be instructed, and at the same time to seek the moral support of the congress in the matter of co-operative production, which is greatly occupying these artisans at the present time. In fact, they are proposing to establish a co-operative cloth-weaving establishment, and it is delightful to know that, being for the most part free-thinkers or atheists, they sought counsel from this Protestant society before launching forth into such an enterprise. Not indeed that those would be surprised who know the history of this solidarity and how through it Pastor Gounelle has reached the workingmen of Roubaix; nor would those be surprised who know his position as one of the leaders of Christian socialism and editor of the *Review* of that name.

The rapid growth of socialism in France—the three socialistic parties now having a majority in the Chamber of Deputies—has almost forced the thoughtful Christian people of France not only to consider the social teachings of Christ—all thoughtful people are doing this the world over—but also to take a definite practical position on the subject. So we find advanced French Catholics uniting in "Social Catholicism" (with which Pope Leo XIII is known to be in sympathy) and Protestants taking a stand for "Social Christianity," both move-

* In this *Solidarité* the McAll work supported by the Cleveland Auxiliary is carried on.—Editor RECORD.

ments being entered upon as the only practicable way of meeting that "Social Democracy" which includes the great labor parties, mainly free-thinkers and atheists. Evidently the word "social" is just now a word to conjure with. As Jean Roth, the editor of *L'Avant-Garde*, says, "All are spreading their sails to the same wind." Under these circumstances the fact that the social democrats of Roubaix were willing for one evening to study at the feet of a Protestant society is a very encouraging fact.—*Christian Work and The Evangelist*.

THE LIQUOR QUESTION IN FRANCE

The fight against drunkenness in France is beset with difficulties. There is practically free trade in strong drink. Since the year 1881, all restriction concerning the trade in alcoholic drink has been removed, and now there is no more difficulty in retailing all kinds of intoxicants than there is in selling milk or lemonade. Drink-shops of all kinds, therefore, are increasing in number with fearful rapidity. Not only do wine-shops, restaurants and *cabarets* of all descriptions abound, but the green-grocer, the coal-seller and the chemist even retail ardent spirits and made-up wines of various kinds; all poison under disguised names. For women who do not care to be seen entering a wine-shop or *café*, the milk and butter sellers obligingly provide a little "bar," where, behind a protecting screen, the housewife or servant can discreetly take her *petit verre* without attracting attention.

Private distilling is also allowed, under certain conditions. That is, everyone who owns any land can distil, for personal use, thirty litres (quarts) of alcohol annually, from wine or cider, or from plums, cherries, etc. This is called the privilege of "*bouilleurs de cru*." Needless to say, that the thirty quarts "for personal use" are largely exceeded, and thus there is a great quantity of alcohol annually distilled, paying no duty, and ignored by the customs. To effect a reform in the spread of drunkenness, therefore, this privilege must be abolished. But those holding the privilege, and they count by hundreds of thousands, are electors! and the hundreds of thousands who

are manufacturing and retailing alcohol are also electors! Two years ago there was in France a drinking place for every twenty electors. Recent efforts have somewhat reduced the number, but they are still alarmingly numerous.

To the above, from the *Paris Quarterly*, we add the following from *Christian Work and the Evangelist*. In France, although the liquor question has not in the least come into politics—perhaps because of the widespread recognition of its importance—not only the Government but the churches, Roman Catholic as well as Protestant, are deeply concerned to root out the evils of intemperance. The subject of temperance is as general and as legitimate a subject of pulpit teaching as any other subject—not of morals but of religion. For although the French Government necessarily treats the subject as one of social ethics, Romish priests and Protestant pastors alike regard it as one of religion, and treat it from the religious point of view. Every Mission hall—McAll, or Interior Mission, or Central Society—has its temperance work, and enrolls members in one of the two great temperance societies, the Anti-alcoholic League, which permits the drinking of wine and beer, or the Blue Cross Total Abstinence Society. Contrary to what would be expected by temperance workers in this country, the members of the Anti-alcoholic League very generally graduate into the stricter society.

A year and a half ago the French Parliament ordered an inquest into the character of the various beverages offered to the public under the name of liquor, bitters or any other, in order to proceed against the "fabrication, circulation, publication and sale" of those recognized as dangerous to the public health. The inquiry proceeding but slowly, the Academy of Medicine took it up, and has now published a memoir on the subject from the pen of its eminent member, Dr. Laborde. The learned scientist distinguishes between natural and artificial liquors, the alcohol in the former coming from natural fermentation and in the latter being artificially produced from essences. The former (aside from pure alcohol) are "noxious," the latter are "in the highest degree noxious," absinthe being "the queen of poisons," made from thirteen noxious plants. These artificial

liquors are divided into two classes, the convulsive and the stupefying liquors. Of the former, which induces epilepsy, absinthe under whatever name is the worst. Unfortunately the French people are becoming more and more addicted to absinthe, and it is not surprising, in the stationary, if not declining condition of the population, that the Government has taken the alarm. Lombroso says that a perfectly sober man of twenty may count upon forty-four years more of life; one who drinks beer, upon only twenty-two years more; one who drinks alcohol, upon only sixteen. How few years he would give to the drinker of absinthe he does not state. A Provençal poet, who has lately been reclaimed after years of absinthe drinking, has written a poem in which he describes, in words that curdle the blood, the horrors of absinthe drunkenness. His description hardly equals that of Dr. Laborde in the memoir presented to the Academy of Sciences.

IN THE VILLAGES AROUND GRASSE

We have visited nineteen villages around this place, and in fifteen of them we have been able to preach the Gospel, in many cases for the first time.

We generally hold these meetings on Sunday afternoon, chiefly in the open air. I will tell you of our last two meetings.

At B., a good-sized village some five miles away, we had with us some of our *habitués*, who helped us in singing our Gospel hymns. There was a little theatre already pitched on the village green, and the owner informed us that as there was no performance till the evening we were welcome to use his seats for our meeting. We could not but accept this generous offer, so we had the meeting announced by the crier, and we had an attentive audience of over 200 persons.

In a village somewhat farther off, V., we had our first open-air meeting, with not less than 350 persons, who listened most earnestly to our explication of the parable of the Sower. We sold several Testaments, and gave away a large number of tracts. We got back just in time to snatch a hasty tea and go off to our meeting in the hall.

The work is developing and its responsibilities also, and we need to seize the occasions while yet it is day and that we can work.

A. QUÉHEN.

BIBLE STUDY IN CLIGNANCOURT

M. Edouard Sautter has lately changed the Tuesday evening meeting at the rue Clignancourt into a Bible-study meeting. In the small hall two long tables are prepared, and with plenty of light and warmth we are comfortably settled. Each person has his Bible before him, those not possessing one find a copy waiting them, but we press each one to procure a copy, so that he can mark it and feel that it is his own possession. Then there are pencils and paper for those who wish to take notes, and most take down the various passages referred to, so as to study the subject at home.

It is not rare to find a new-comer in great difficulty about finding his or her place. Exodus is searched for in vain in the New Testament, and Romans *cannot* be discovered among the Psalms! But after a little time that is put right, and the last comer is gently laughed at by the one who is proud of his newly-acquired knowledge.

To give an example of the new light that this study brings to the minds of our friends. We were reading lately Genesis xxxii. 30. The story of Jacob led us to search for illustrations of those who had suffered great temptations, who had fallen and who had been restored. So we followed the histories of Moses, of David, of Peter and of Paul, and all seemed astonished to find that in all ages men of all kinds had been subject to the same kind of trials, and that there was restoration and pardon for each one.

It is good to see the joy with which M. Sautter is welcomed each evening by his friends. We number about fifty, happy to find ourselves each Tuesday under the charm of this wonderful book, which most read only at haphazard, knowing little of what they read, unable to study it unaided, not knowing the differences of authorship, of time nor of teaching.

But now all is changing, and the plan of God towards mankind is being understood. It is good to see our friends leaving with their big Bible under the arm, feeling happy at having discovered some new treasure, hitherto unknown, in that sacred volume.

C. SAVARY.

THE BIBLE IN FRANCE

Those who knew our Mission in its early days will well remember that twenty-five years ago it was well-nigh impossible to procure a copy of the Bible in France. The late Dr. Gustave Monod, for many years the General Secretary of the British and Foreign Bible Society in France, mentioned as one of the great boons of the McAll Mission that it created a desire for the Bible and rendered the task of the colporteur easy in every district where the Mission had a station. How different is the case now! A few weeks ago M. Lortsch, who now holds the position held by Dr. Monod, stated that the depositories of the society in Paris alone sold *seven hundred and fifty copies of the Bible every business day* during the first six months of the past year, and that a total of fifteen millions of copies had been distributed in France by this society. Still, M. Lortsch said, the colporteurs of the society suffer real persecution in many country places. They are sometimes stoned or otherwise wounded by the mob, are often refused food and shelter at the inns, and spend many a night in the open fields for want of a better refuge.

The reaction in favor of the Bible is felt in the more enlightened ranks of the Roman Catholic Church in France. Bishop Péchenard, in the current number of the *Bulletin of Committees of the National Union and Circles for Social Study*, consecrates a long and important article to the subject of Bible study, pointing out that as a text-book for social study there is nothing to equal the Gospels, and that the reason why leaders in social thought so seldom appeal to it is that they never read it. "This," he says, "is one of the most saddening phenomena of our Christian, and especially of our Catholic society, the neglect of the Sacred Book." He pointed out that in this respect Christians are singular; that Jews, Mussulmans and

all other peoples who have a book religion not only read assiduously, but learn their sacred books by heart, and he urged upon "the intellectuals" as well as the common people the reading of the Bible. A recent number of *L'Univers*, a Catholic journal, reviewing Father Rambert's book on the Young Men of the New Testament, strongly urges the reading of the Gospels and also of the Acts, saying that "it is a shame for Catholics not to know this necessary complement of the Gospels, this living history of the establishment of the Church, dictated by the Holy Spirit," and adding that it was from the daily reading and meditation of the Bible that the early Christians drew the power to brave persecution and die heroically in the midst of torture.

The French religious papers have recently published extended obituaries of a Russian gentleman, M. de Schoulepnikoff, who lately died in Paris after a life of great usefulness. Our honorary President, M. Louis Sautter, wrote for *Le Bon Messager* an interesting account of this gentleman, to whom he was strongly attached, and the account also appears in the *Paris Quarterly*. M. de Schoulepnikoff was a warm friend of the Mission, a helper in many ways. "During his sojourn in Paris," writes M. Sautter, "he was a teacher in the Sunday school of the Church of the Saint Esprit, and at the Thursday School at the Mission Hall, Grenelle, and he spoke often in our halls. Naturally timid, and feeling but little qualified for public speaking, it was with an effort he began this service for the Lord, but after a time the joy of being able to witness for his Savior overcame all other feelings, and to speak of the love of God and of salvation by faith in Jesus Christ became his first desire. Wherever the failing health of his beloved wife caused him to travel with his family, at Cannes; at San Remo, at Florence, in Switzerland, he labored for the Savior, and each time that he came back, after taking part at a meeting, it was full of joy and of gratitude." At an advanced age (he was born in 1824), this excellent man mastered the Italian language that he might preach the Gospel to the Italian navvies working on railroad construction.

HOME DEPARTMENT

Brooklyn

Once this city was in the front rank in McAll work, but hundreds of good causes have been pressing upon the attention of the Brooklyn ladies, and this best of all causes has been allowed to decline. But the tide runs in as the tide runs out, and the tide is turning in Brooklyn. Its indefatigable President, Mrs. Flint, holds firm. She has been greatly aided by the inspiration and help of Mrs. Twyeffort, long a resident in Paris, and knowing well the character and temper and needs of the French people. Churches that were once helpful to this cause are ready to listen again to learn of the opportunities and the progress of the Mission. New managers have been secured, and encouragement breathes through the whole official circle. Ten churches are now represented in the Brooklyn Auxiliary, and we hope from year to year to add to the number. Brooklyn stands firm in the matter of the pledges taken at the annual meeting, and is going to make great effort to increase the amount given last year. The Auxiliary, as in time past, sends out its funds to the help of Salle Brooklyn in Paris, where labor the faithful Dr. Benham and his equally faithful wife. May each year show an improvement on the last in Brooklyn. "Better your best," was the motto given us at the State meeting at New Brunswick.

Detroit

The mustard seed is the smallest among seeds, but when grown it becomes a tree, and the birds of the air take lodgment among its branches. I have often to think on this work of the mustard seed. How often in our history have we seen a small gathering of friends grow into the large and strong Auxiliary? Detroit bids fair to come under this rule. The beginnings of the Detroit Auxiliary were very feeble; but there was life in them, and now in the third year of its existence it begins to show vigor and bear fruit.

Eight churches are represented by managers; others will be secured in due time, and Detroit will soon rank with many others that are striving to reach the \$500 mark. The Auxiliary has now a full Board of Officers, and hopes to have a representative at the annual meeting at Hartford.

Saginaw

Is one of the growing cities of Michigan, and desires to have an interest in the McAll Mission built up in its fibre. An Auxiliary was formed there not quite three years ago, and is in healthy condition to-day. As its President, Mrs. Briggs, remarked, "the McAll Mission is being known in Saginaw, and is becoming one of the missionary benevolences that the Saginaw ladies expect to take care of." A method of diffusing interest in the Mission was hit upon by the Auxiliary at the recent visit of the Secretary. We might call it "scattering the fire." Some lady interested in the cause would invite half a dozen or a dozen of her acquaintances in her immediate neighborhood to an informal meeting of an hour's length to hear about the McAll Mission in France. Seated among them the Secretary would speak in most informal manner about the work, hearing and answering questions; securing new Auxiliary members, and would then pass on to another home. Persons are reached in this way as in no other, and the plan is recommended to other Auxiliaries. If a movement is made to double the Auxiliary membership in the coming year, which we strongly urge, this method of scattering the fire could be used with great efficiency. Saginaw takes four of the pledges, and expects to reach besides the offering of the former year with increased membership. Saginaw has a row of chairs in *La Bonne Nouvelle*, and contributes to the General Fund. We look for Saginaw to rank in time with the \$500 cities.

Bay City

A half hour's ride from Saginaw, nearer the shore of the great and beautiful Saginaw Bay, is Bay City, or Bay Cities, for the city is built on both sides of the Saginaw River. It is a beautiful city, with fine stores and residences and churches that rival any in the great West. But Bay City up to this time has had no knowledge of the McAll Mission in France. A few persons had heard of it, but with the most it was news. Good news it proved to be. Bay City has a pastor, Rev. Mr. Patchell, the descendant of a Huguenot, whose wife was formerly a member of the Bible class taught by Mrs. Thurber when residing in Syracuse. Here the Secretary found hospitality and

welcome, advice and aid. He told the ministers of the city at the Monday morning meeting of God's great work in France; he told the ladies at the ladies' prayer meeting of the wonderful answers to prayer in connection with the work; he spoke at the Baptist Church prayer meeting; he went from house to house, speaking of this great Mission, and on Thursday held a meeting at the house of Mrs. Patchell, for the purpose of forming an Auxiliary. It was very near Christmas time, and many who desired to be present were prevented. Nevertheless, a fair number congregated, among whom were Rev. Mr. Watkins, of the Episcopal Church; Rev. Dr. Bryant, of the Presbyterian Church; Rev. Mr. Patchell, of the Congregational Church. Other clergymen who expected to be present were unavoidably detained. The Mayor of the city and his wife are greatly interested in the Mission, and became Auxiliary members. After prayer, singing and the story of the work and its needs and possibilities, those present resolved to become an Auxiliary of the American McAll Association, to be known as the Bay City Auxiliary. Mrs. A. C. Rosenbury, a Methodist, was elected President; Mrs. Chesney Wheeler, a Presbyterian, was elected Vice-President; Mrs. Gertrude Foss, a Congregationalist, Secretary, and Mrs. George Andrews, a Baptist, Treasurer. A number of persons who were not able to be present promised to become members, and Bay City Auxiliary takes its place among us as a full fledged Auxiliary. Bay City being so near to Saginaw, these two Auxiliaries can greatly help one another. Thus Michigan adds one to the number of her Auxiliaries.

Add One

Every State that has Auxiliaries ought to add one new one each year, that our growth may thus be steady and constant. At the State meetings at Norwich and New Brunswick, a motion was carried to start one new Auxiliary in Connecticut and one in New Jersey, and a committee was appointed to look up the matter. So we ought to have one new Auxiliary in Illinois, Missouri, New York and Pennsylvania and all the other States. Can anyone say why not?

DR. ROSSITER'S ITINERARY

The month of January was divided between Chicago and St. Paul, nineteen days being given to the former city and nine to the latter. From that time till nearly the end of March, Dr. Rossiter's movements are as follows:

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|-----------------------------------|--------------|
| January 31st to February 9th..... | Minneapolis |
| February 9th to 19th..... | St. Louis |
| February 19th to 26th..... | Indianapolis |
| February 26th to March 7th..... | Cincinnati |
| March 7th to 10th..... | Dayton |
| March 11th to 14th..... | Oberlin |
| March 14th to 23d..... | Cleveland |

Dr. Rossiter asks and expects the support of much prayer. Those of us who have friends in these cities will do well to write, urging them to attend Dr. Rossiter's meetings and help him in his work.

THE ANNUAL MEETING

Let every Auxiliary plan, *if possible*, to send at least one delegate to the Annual Meeting, which will be held in the Farmington Avenue Congregational Church, of Hartford, Conn., on Thursday and Friday, May 7th and 8th. At the public meeting of Thursday evening addresses will be made by the Rev. Mr. Haines, of New Haven, Conn. (successor to Dr. Munger), and the Rev. Rockwell H. Potter, of Hartford.

OUR NEW AUXILIARY

As we go to press come the welcome tidings from Dr. Rossiter that Chicago Contingent is "contingent" no longer, but a very positive, full-fledged Auxiliary. This is the reward of much toil on Dr. Rossiter's part and great zeal on the part of the active friends of the Mission in Chicago. The Auxiliary was formed at a parlor meeting at the house of Mrs. Farwell, President of the Presbyterian Woman's Board of Missions of the North and West.

BEREAVEMENT OF THE SCRANTON AUXILIARY

On the Sunday before Christmas, when, to all appearance, Mrs. Price was in her usual health, she was attacked by agonizing pain, which led to the discovery that she was the victim of incurable disease. In the hope of prolonging her life for a few months, Mrs. Price submitted to an immediate operation; but God saw fit to spare her months of suffering, and took her home to Himself.

The operation was performed on the day before Christmas. She rallied from it, and was entirely conscious until fifteen minutes before her death on the last day of the year. She was sweet and hopeful to the last, and except in paroxysms of pain was her bright and cheery self. She leaves a husband and a daughter, to whom she was as much sister as mother, and a large circle of friends to mourn her loss. A local paper paid her a well-deserved tribute, in which we find the words:

Thirty-five years ago she came to Scranton the bride of John Amon Price. She was a glorious girl, her sunny disposition reflected in her charming face and personality, with a wealth of golden hair which the touch of time never silvered. She was a gifted woman, of culture and refinement. Eminently qualified for social leadership and success, her strong religious convictions secured her life devotion to church and philanthropic work. She was one of the mainstays in her church—the Second Presbyterian—at the head of the McAll Mission here and active in Christian benevolence. She will be greatly missed, which after all in this selfish, bustling world, is a high tribute to a person's worth. Her record here is closed, but her deeds and example remain a blessed memory and incentive for imitation.

The McAll Auxiliary is naturally crushed by this sudden bereavement, and in these early days of loss feels hardly able to struggle on without its gifted and devoted leader. But let them reflect that their best tribute to her they mourn will be to carry on her work and not let it die.

Dr. Parkhurst, preaching the funeral sermon of a man of eminent usefulness, said: "The measure of a good man's usefulness is the ease with which the world can get on without him when he is gone." Mrs. Price's work was no flimsy construction, needing the prolonged support of her devoted service. She laid a firm foundation. Let those who love her best, most faithfully carry on her work.

MATERIAL FOR ADDRESSES

The New York Auxiliary has appointed a librarian, whose duty it is to make a collection of newspaper clippings and magazine articles relating directly or indirectly to the McAll Mission, and to the environment in which its work is carried on. The librarian, being trained to that profession, will mount or bind these clippings and articles in public library style, and thus they will be permanently available for the use of members of the Auxiliary who seek material for addresses or papers, other than the publications of the Association. Doubtless the New York Auxiliary will always be glad to put this "library" at the disposal of other Auxiliaries for the same purpose. The librarian will be grateful to any reader of the RECORD who, finding in her religious newspaper an article concerning the Mission or concerning religious conditions in France, will forward the article or a post-card containing its name and the paper in which it may be found, to the Corresponding Secretary of the New York Auxiliary, Mrs. L. S. Houghton, 145 West One-hundred-fifth Street, New York, or to the Bureau in Philadelphia.

A pleasant story is told of our Honorary Director, M. Louis Sautter. One day during a strike of cab drivers he was waiting for an omnibus. Travelers in France know that standing is not permitted in omnibuses, and that often one must wait long for an omnibus with a vacant place. A young cabby drew up before M. Sautter. "Get in quick, M. Sautter," he said, "and permit me to take you free." "But I don't know you," replied M. Sautter, who, it should be premised, is a venerable man well on in the seventies. "No matter, get in, quick!" said cabby, and M. Sautter got in. On arriving at home M. Sautter tried in vain to pay him. "At least," he said, "tell me your name that I may thank you." "Oh," was the reply, "M. Sautter does good to many a person who does not know his name; mayn't a little cabby have the same pleasure?" And away he drove at full speed.

RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

NOVEMBER 15, 1902, TO JANUARY 15, 1903

| MAINE, \$64.38 | | NEW YORK, \$981.20 | |
|--|----------|--|---------|
| Bath Auxiliary | \$61 38 | Buffalo Auxiliary | \$54 35 |
| MASSACHUSETTS, \$324.50 | | Johnstown S. S. Presbyterian Church | 34 35 |
| Andover Auxillary | \$91 00 | New York Auxillary | \$87 50 |
| Adams, Congregational Church | 3 00 | M. S. B., Lima | 5 00 |
| Boston Auxillary | 200 00 | NEW JERSEY, \$175.00 | |
| Lowell—S. Robitschek | 4 00 | Bloomfield, First Presbyterian Church | \$38 75 |
| " Kirk Street Church | 20 00 | Morristown Auxillary | 136 25 |
| Medfield—Rev. and Mrs. L. M. Pierce | 5 00 | PENNSYLVANIA, \$150.50 | |
| Old Orchard, Minnie's Rest Auxillary | 1 50 | Chester Auxillary | 85 00 |
| CONNECTICUT, \$346.90 | | Seranton Auxillary | \$65 50 |
| Meriden Auxillary | \$100 00 | MISSOURI \$50.17 | |
| Norwich " | 223 60 | Springfield—All Day Missionary Society | \$30 17 |
| Norfolk Congregational Church | 23 30 | MICHIGAN, \$19 00 | |
| MARYLAND, \$136.50 | | Saginaw Auxillary | \$19 00 |
| Baltimore Auxillary | \$136 50 | | |

FORM OF BEQUEST FOR PERSONAL ESTATE.

I do give, devise and bequeath to the American McAll Association the sum of _____ dollars.

FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following described property.

AMERICAN McALL ASSOCIATION

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THE McALL MISSION IN FRANCE:

Founded in 1872 by the late Rev. R. W. McAll, D.D., F. L. S.
Chevalier de la Légion d'Honneur
known as the

Mission Populaire Evangélique de France

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A New Story of the McAll Mission

THE SILENT HIGHWAY

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Though very simple, the story is full of a profoundly human as well as religious interest. It deserves a place in every Sunday-school library, though intended for and deserving a wider use.—*The Outlook.*

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Price, 50 cents a copy. Postage, eight cents.

May be ordered from the Bureau,

1710 Chestnut Street, Philadelphia, Pa.